

Over the years, I have attended this wonderful concert many times. I am honored to have Sergio Franchi's memory preserved in my own community of Stonington, Connecticut. Sergio was, and Eva continues to be, a dedicated supporter of the arts. This foundation has been established to continue the dream Sergio had—that is to help fund talented and deserving musicians.

In the 10 years since the foundation's inception, Eva has been able to award more than 120 scholarships and awards to students of vocal studies, young tenors and sopranos, with the hope that through beautiful, romantic classical music, Sergio's spirit may be kept alive.

The great Scottish historian and essayist Thomas Carlyle wrote, "Music is well said to be the speech of angels."

Sergio Franchi was born with the gift of music and those of us who have heard him singing know very well what Mr. Carlyle was referring to.

Mr. Speaker, Eva Franchi lives by the commitment of her husband to promote and foster a love of music through young voices of the future. On behalf of the rest of my staff, I wish to express our gratitude to Mrs. Eva Franchi for her devotion to the arts and for her dedication to preserving the memory of her husband through the Sergio Franchi Music Scholarship Foundation.

Eva, speaking for all members of Congress, we thank you for your service to our community, and thank you for your service and dedication to the classical musicians of the future.

#### TRIBUTE TO CAMP GOOD GRIEF

#### HON. SCOTT MCINNIS

OF COLORADO

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 4, 2003

Mr. MCINNIS. Mr. Speaker, I rise before this body of Congress and this nation today to pay tribute to an outstanding organization in my district. Camp Good Grief! in Cedaredge, Colorado provides children coping with the loss of a loved one with a place to grieve and interact with other children experiencing similar emotions. The camp's work is invaluable in the lives of its campers, and I am proud to bring it to the attention of my colleagues here today.

Camp Good Grief! offers kids a weekend retreat to help them deal with death, pairing them up with a counselor who provides support in sorting through their feelings. There are approximately forty-five staff counselors who offer companionship and serve as a friend while leading the children in their activities. Throughout the weekend, children participate in various arts and crafts that aim to help them to better cope with their loss and manage the grieving process. Camp Good Grief! invites children in grades three through eight to spend the weekend while also providing a teen retreat for high school aged kids.

Mr. Speaker, I want to thank the people who make Camp Good Grief! possible. Their altruistic pledge to helping kids in their time of need is truly commendable. Dealing with the loss of a loved one is not easy for anyone, let alone a child. This camp does a tremendous service in helping our kids cope with death. I want to recognize them for their commendable service.

#### THE IMPORTANCE OF NATIONAL SERVICE

#### HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, September 4, 2003

Mr. RANGEL. Mr. Speaker, I rise to share an excerpt from an important policy brief published by the Brookings Institute on the meaning of citizenship and national service.

What is our civic responsibility to this land, as people who enjoy the benefits of living in a vibrant democracy? How can we keep the social contract between all segments of society without a shared sense of sacrifice and duty? Authors E.J. Dionne, Jr. and Kayla Meltzer Drogosz provide a good overview of the subject and the importance of this issue to the future success of this country.

#### THE PROMISE OF NATIONAL SERVICE: A (VERY) BRIEF HISTORY OF AN IDEA

(By E.J. Dionne, Jr. and Kayla Meltzer Drogosz)

#### THE SERVICE IDEA AND THE AMERICAN EXPERIMENT

Divisions over the meaning of service are rooted deeply in our history. When the United States was founded, liberal and civic republican ideas jostled for dominance. The liberals—they might now be called libertarians—viewed personal freedom as the heart of the American experiment. The civic republicans valued freedom, too, but they stressed that self-rule demanded a great deal from citizens. The liberals stressed rights. The civic republicans stressed obligations to a common good and, as the philosopher Michael Sandel has put it in his book, *Democracy's Discontents*, "a concern for the whole, a moral bond with the community whose fate is at stake." In our time, the clash between these older traditions lives on in the intellectual wars between libertarians and communitarians. On national service, libertarians lean toward skepticism, communitarians toward a warm embrace.

America has changed since September 11, 2001. Respect for service soared as the nation forged a new and stronger sense of solidarity in the face of deadly enemies. What has been said so often still bears repeating: our view of heroes underwent a remarkable and sudden change. The new heroes are public servants—police, firefighters, rescue workers, postal workers whose lives were threatened, men and women in uniform—not the CEOs, high-tech wizards, rock stars, or sports figures who dominated the 1990s. At a time when citizens focus on urgent national needs, those who serve their country naturally rise in public esteem. Robert Putnam, a pioneer in research on civic engagement, captures the post-9/11 moment powerfully. He argues that because of the attacks on the World Trade Center and the Pentagon—and the courage shown by those on the plane that went down over Pennsylvania—"we have a more capacious sense of 'we' than we have had in the adult experience of most Americans now alive."

#### SEPTEMBER 11 AND THE SERVICE IDEAL

Accordingly, the politics of national service were also transformed. Even before September 11, President Bush had signaled a warmer view of service than many in his party. In choosing two Republican supporters of the idea—former Mayor Steve Goldsmith of Indianapolis and Leslie Lenkowsky, CEO of the Corporation for National and Community Service—to head his administration's service effort, Bush made clear he intended to take it seriously.

After September 11, service became a stronger theme in the president's rhetoric. In his 2001 State of the Union message, he called on Americans to give two years of service to the nation over their lifetimes and announced the creation of the USA Freedom Corps. It was a patriotic, post-September 11 gloss on the old Clinton ideas—and the ideas of John F. Kennedy, Lyndon B. Johnson, and Bush's father, the first President Bush, who offered the nation a thousand points of light.

There is also a new acknowledgment across the political divides that government support for volunteers can provide essential help for valuable institutions that we too often take for granted. It is easy for politicians to talk about the urgency of strengthening "civil society." But through AmeriCorps and other programs, the government has found a practical (and not particularly costly) way to make the talk real. Paradoxically, as the journalist Steven Waldman points out, AmeriCorps, a Democratic initiative, fit neatly with the Republicans' emphasis on faith-based programs. Democrats accepted the need to strengthen programs outside of government; Republicans accepted that voluntary programs could use government's help. This interplay between government and independent communal action may be especially important in the United States, where powerful and intricate links have always existed—long before the term "faith-based organizations" was invented—between the religious and civic spheres.

That national service has become a bipartisan goal is an important achievement. It is reflected in the White House's Citizen Service Act and in bills cosponsored by, among others, Senators John McCain (R-Ariz.) and Evan Bayh (D-Ind.). Sen. John Kerry (D-Mass.) has made an ambitious service proposal a centerpiece of his presidential campaign. These legislative ideas mirrored the spirit of the moment. As Marc Magee and Steven Nider of the Progressive Policy Institute reported a year ago, in the first nine months after September 11 applications for AmeriCorps jumped 50 percent, those for the Peace Corps doubled, and those for Teach for America tripled. Yes, a difficult private economy certainly pushed more young Americans toward such public endeavors. Nonetheless, their choices point to the continued power of the service idea.

#### CITIZENSHIP AND SERVICE

Citizenship cannot be reduced to service. The good works of faith communities and the private sector—or "communities of character," as President Bush has called them—cannot replace the responsibilities of government. Service can become a form of cheap grace, a generalized call on citizens to do kind things as an alternative to a genuine summons for national sacrifice or a fair apportionment of burdens among the more and less powerful or wealthy. But when service is seen as a bridge to genuine political and civic responsibility, it can strengthen democratic government and foster the republican virtues. Lenkowsky made this connection when he urged attendees at a Corporation for National and Community Service conference to turn "civic outrage into civic engagement" by increasing the reach and effectiveness of volunteer programs. No one can dispute visionaries like former Senator Harris Wofford, chairman of America's Promise, and Alan Khazei, cofounder and CEO of City Year, who have shown how AmeriCorps, VISTA, Senior Corps, and Peace Corps have transformed communities. But Paul Light of Brookings questions whether this transformation is sustainable. Can episodic volunteerism build the capacity and effectiveness of public and nonprofit organizations?

Will the new respect for service make government bashing less satisfying as a hobby? It is possible, but not likely.